

THURSDAY, OCTOBER 29, 1874.]

[CONFIDENTIAL.]

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SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES,
Received up to 17th October, 1874.

[POLITICAL (DOMESTIC).]

The *Núr-ul-Absár* for October, under the heading "Justice and the *Kavi Vaahan Sudha*," enters into a lengthy discussion on the treatment of the Government of the North-Western Provinces towards Bábú Harish Chandra, the editor of that paper. The writer begins by quoting the opinion of a correspondent of the *Indian Mirror* signing himself 'Justice,' which runs thus,—“I am sorry to hear that the Government of the North-Western Provinces, in a letter to the Commissioner of Benares, has made a statement to the effect that Bábú Harish Chandra, of that city, is disloyal. I am at a loss to understand what has led the Government to arrive at this erroneous conclusion.”

Such is the opinion of an English newspaper, or rather of its correspondent, on the subject. As for Vernacular newspapers, it is a delicate question for them to express an opinion upon. Were they to say that the order of the Government is unjust, they would run the risk of being considered partial to one whom Government has considered disloyal; and if, on the other hand, they were to support the views of Govern-

ment, their statement might be construed into flattery. The very articles of the *Kavi Vachan Sudha* on which the charge of disloyalty has been based, or others like them, have been published by other newspapers, which plainly shows that they were never meant by the editor to arouse a rebellious spirit towards Government among the people; for no man would be so foolish as to give publicity in this manner to views which he knows to be disloyal; and even supposing he were so lost to all sense as to do so, others, and particularly newspaper writers, would not join with him in an act which savours of disloyalty, especially when by doing so they could derive no personal benefit. In fact, the editor of the *Núr-ul-Abád* himself, as well as his other contemporaries, who republished the articles in question in their papers, did not take them in any other sense, or draw any other inference or conclusion from them than the desire to remove the complaints brought to notice. Beyond this nothing is implied by the articles, nor could any other effect be produced by them. It cannot be denied that some of the articles in question were improperly put, and that the editor of the *Kavi Vachan Sudha* sometimes made use of that liberty which is the privilege of his more learned and better informed English contemporaries, who, on account of their being of the same nation as the ruling power, cannot be suspected of writing disloyally, and who are not distrusted to the extent of being called upon to furnish proof for what they may say or write. He also perhaps forgot that if a person wishes to state a fact truly and plainly, he ought to consider his own rank and position, and to beware that his tongue utters no more than his dignity entitles him to say (*chhotá munh barí bát*).

At any rate, if the editor of the *Kavi Vachan Sudha* is at times indiscreet or disrespectful, this indiscretion or disrespect however discreditable to himself, cannot be injurious to Government. It is commonly observed that when any article appears in a newspaper which is in bad taste, or contains unbecoming remarks against Government, the readers of the

paper publicly censure the writer for his boldness, and praise the Government for its liberal views; while other newspapers lose no time in contradicting the article. Thus Government is simply repaid for the insult, while the writer of the article is exposed to public ridicule and scandal.

In conclusion, the *Nár-ul-Absár* assures Government that native newspapers in general, and particularly those of the North-Western Provinces, which lie under an obligation to Government for the patronage and support they receive from it, are well disposed towards the State and that their aims and intentions are always loyal, although, through mistake or error of judgment, complaints may sometimes happen to appear in them which are not well grounded, or, from being badly expressed, appear to savour of disrespect.]

The *Almora Akhbár* of the 1st October, noticing the detail of the works of public utility constructed by private individuals in the different districts of the North-Western Provinces during the year 1873-74, published in the *North-Western Provinces Government Gazette*, wonders why Kumaun has not been mentioned among these districts, where hundreds of halkabandi school-houses have been built by the zemindars, and bathing gháts and *dharmsálas*, &c., have been constructed by Lala Parshadi Lal in Vishwa Nath and Baldoti in Almora city.

The same paper says that the officials of the Survey Department on the occasion of their recent visit to Garhwál practised great oppression on the people by not paying for their supplies, or for the coolies entertained for their work. It is time for the authorities to take steps for putting a stop to this state of things.

The same paper learns from the proceedings of a recent meeting of the Naini Tal Institute that Lala Moti Ram Sah, a well known gentleman of that place, intends to construct a bathing ghát and a *dharmsála* there at his own expense, and that the Institute proposes submitting a letter of thanks to the

Governor-General for the arrangements made by him for meeting the Bengal famine, which saved thousands of the inhabitants from dying of starvation.

The same paper mentions a case of suicide in Káli Kumaun (Kumaun). A person cut his throat in presence of the tahsildár and died. It is said that he had a case pending before that official, in the prosecution of which he had not only exhausted all his resources, but had run into debt ; and that he had explained to the tahsildár the real particulars of the case, and told him that if justice was not done him he would commit suicide before him in open Court, which he accordingly did. The tahsildár has been called to account for this.

The *Rohilkhand Akhbár*, in noticing the same incident, remarks on the necessity of bringing the Kumaun division under the operation of Act VIII. of 1859, in order that appeals from the decisions of the authorities there may lie to the High Court.

The *Akhbár-i-Anjuman-i-Panjáb* of the 2nd October gives an account of the famous fair annually held in the Siálkot district in honour of a saint called Gullú Shah. What has particularly given importance to the fair is that it serves the purposes of a commercial mart, at which cattle, &c., are brought from remote cities of the Panjáb and sold with great profit. This year the fair was a complete success. The number of visitors is estimated at 100,000.

The editor would make the following suggestions in connection with the fair, to which the attention of the authorities is invited :--

(a.) The manager of the shrine near which the fair is held, or the owners of the ground, should be called upon to plant trees upon the spot for the convenience of the pilgrims.

(b.) A few barracks should be built for the accommodation of shopkeepers, the cost to be defrayed from the income of the shrine.

(c.) Rewards should be given to owners of the best cattle which may be sent to the fair.

The *Aligarh Institute Gazette* of the same date notices some of the proposals brought forward at the meeting held at Etah on the 14th September, of which Mr. T. F. Harkness was President. These were as follows:—

(a.) The President, out of sympathy towards native gentlemen who have been reduced to poverty and distress, proposed that they should be provided with employment in the public service, and promised as far as possible to give effect to the proposal in his own district.

(b.) He expressed his regret at the losses suffered both by the zemindars and the cultivators owing to the disputes constantly going on between them, and advised the former to check the evil.

(c.) He proposed that persons of bad character should have plots of land given to them by Government to cultivate, in order that they may thereby earn an honest livelihood and give up the unlawful pursuits they follow.

The *Aligarh Institute Gazette* praises Mr. Harkness for his benevolent wishes, but disapproves of his third proposal. Instead of assigning tracts of land to persons of bad livelihood, it would suggest the establishment of a workhouse in each city for teaching these men industrial arts, just as is done in the case of prisoners in Government jails.

The *Hindú Prakásh* of the same date concurs with the *Aftáb Panjáb* in stigmatizing the works written by Pádri Imám-ud-din, such as *Tárikh-i-Muhammadi*, &c., as being of the same mischievous character as the book which was the cause of the late disturbance between the Musalmáns and the Pársís at Bombay, and as coming under Section 494 of the Indian Penal Code. The attention of Government is invited to this, and it is asked to take the necessary steps against such authors, as disturbers of public tranquillity.

The *Lauh-i-Mahfáz* of the same date notices the article in the *Indian Public Opinion* of the 24th September, based on the report of a Christian missionary at Dacca, and containing ungenerous attacks on Hindustánis. The writer remarks that, being a Musalmán and the editor of a political paper, he thinks it out of place to answer the charges brought against Hindustánis, or to expose the misdeeds of Christian missionaries. It is sufficient to say that Vernacular newspapers, such as the *Koh-i-Núr*, *Aftáb-i-Panjáb*, *Agra Akhbár*, *Rohilkhand Akhbár*, &c., are full of complaints against them, and to express regret that mission funds, instead of being spent in the support of poor and helpless persons, should be wasted in the publication of books written with no other object than to expose to ridicule and contempt the Hindú and Musalmán religions. He adds—"Let us see when Government will put a stop to the tyranny exercised on Hindús and Musalmáns by the missionaries, who regard themselves more powerful even than Magistrates."

The *Koh-i-Núr* of the 3rd October again advocates the introduction of the old *chaukidari* system in supersession of the present system of police. The Panjáb Annual Administration Reports for the past few years fully show that under the present police system there has been a growing increase in crime in the Panjáb,—a fact which is all the more alarming when it is remembered that before the establishment of the English rule crimes were generally very rare in the province. Referring particularly to the Report of the past year, which the editor had before him while writing on the subject, he finds that the Lieutenant-Governor attributes the great increase in crime during that year to the inefficient working of the Police Department; and though His Honor thinks it creditable to the police that the number of cases of recovery of stolen property has been greater, and that fewer police officers have been found guilty of misconduct in that year than in the years preceding, he perceives that only in 24 or 30 cases out of 100 was stolen property

recovered, and that more than one-tenth of the total number of the police officers were charged with improper conduct. These circumstances, coupled with the facts that, through fear of the oppression of the police and the absurd procedure of the courts of law, a large number of persons think it the best policy to conceal thefts, and that many police officers guilty of improper conduct must have escaped with impunity, reflect great discredit on the police administration. It is a pity that a department which costs about thirty lakhs of rupees per annum should be of so little use.

The writer proceeds to show that neither of the reasons assigned by the Lieutenant-Governor for the increase in crime above referred to holds good, and to state that so long as the system of police now in force continues matters will never mend.

He sees no reason why, for the sake of the support of a few Europeans, the protection of the life and property of more than 1,000,000 of persons should be suffered to remain in a constant state of danger, and would strongly recommend the revival of the old *chaukidari* system, to which the attention of the Lieutenant-Governor of the North-West has already been directed.

In conclusion, the editor proposes certain reforms in the existing police force. These were suggested by him in a late issue (*vide* pages 96-7 of the *Selections* of the 7th March last), and need not be repeated here. He would further recommend the appointment of Hindustánis as Assistant District Superintendents of Police, on account of their being more clever and ingenious in the detection of crime, and disapproves of the present policy under which Inspectors or Deputy Inspectors of Police are promoted to Extra Assistant Commissionerships or *Tahsildarships*, with the duties of which they are quite unacquainted, as a reward for good services. Such officers should get promotion in their own department.

In its correspondence columns the same paper mentions the following particulars :—

JHELAM.—The houses built for the residence of the clerks and other servants of the Cantonment Post Office are badly constructed, and should at once be repaired.

RAWALPINDI.—Thefts are very frequent here. In a single month (September) 26 cases happened, in nine of which only were the thieves found out.

Sweepers wander about the bázárs and the lanes with baskets full of filth till 10 o'clock in the morning. The Municipality should see to this.

AMRITSAR.—Gambling is very prevalent in the *dharmsála* situated in Nihál Singh's Bázár. The attention of the police should be directed to this.

The *Panjábi Akhbár* of the same date invites attention to the loss and inconvenience suffered by the inhabitants of Lahore and the oppression practised on them by the police in consequence of Section 20 of the Bye-laws of the Municipal Committee, requiring any person wishing to renew a house to submit a plan thereof to the Committee beforehand for approval, and in case of the house being built in a bázár which is narrow, to remove it one foot and a half backwards from the original foundation, being enforced in an improper way. For instance—

(1.) Even after the required plan has been submitted, a long time elapses before the Committee's permission is obtained, during which much loss is experienced, especially in the rainy season. A plan is called for even when only a wall of a house close to a bázár or lane is to be erected, or the house to be repaired.

(2.) The required plan must be drawn up by the draughtsman of the Committee, a condition which subjects poor people to unnecessary loss.

(3.) Even where the bázars are spacious enough, the people are called upon by the police to build at some distance from the original foundation.

A local correspondent of the same paper complains of the filthy state of the lanes of Lahore city, and asks the Municipal Committee to appoint *bhistís* to wash the drains of each muhalla twice daily.

The *Rozdáncha* of the 5th October, in its local news columns, is glad to learn that the Deputy Commissioner has taken a recognizance of Rs. 500 each from all the professional gamblers in Lucknow city, binding them to refrain from gambling, on pain of liability to a fine equal to the amount covered by the recognizance; but cannot understand why the practice is still publicly carried on day and night in the Chárbágh stable, near Maulviganj. A Pathán is the ringleader; he has obtained a lease of the land from the owner under pretext of tilling it.

A correspondent of the *Márwár Gazette* of the same date, noticing the breaking out of a fire in Muhalla Málibára, in the town of Mahában (Muttra), on the 26th September, strongly censures the conduct of the police there for rendering no assistance on the occasion.

The *Oudh Akhbár* of the 6th October has received complaints from certain parts of the North-Western Provinces that the village chaukidars there, instead of attending to their proper duty of protecting the lives and property of the people, chiefly devote their time to the cultivation of their fields, for which they manage to obtain a lease under a fictitious name, or in the name of some relative or zemindar, and thereby practise oppression on the zemindars in many ways, such as by borrowing their ploughs, employing persons to work in their fields without paying them any wages, &c.

It is added that the chaukidars are also in collusion with thieves, who give them a share of the stolen property,

and that it is for this reason that thefts are so frequent, and traces of them seldom found.

The writer hopes Government will institute proper inquiries into the matter, and punish all chaukidars who are found guilty of the improper practices above mentioned.

The *Aligarh Institute Gazette* of the 9th October notices approvingly the law in force in Russia relating to doctors, by which, according to a London Medical Journal, doctors of both sexes, surgeons, &c., are bound to attend any subject of the empire at his house, whenever they may be required, under penalty of a fine, and, in case of their being Government servants, even of dismissal from the service. The editor contrasts this state of things with the system obtaining in India, under which Civil Surgeons, Assistant Surgeons, &c., are allowed undue privileges and indulgences, which lead them to treat those who have recourse to them for medical advice with great apathy and incivility, and claim an exorbitant fee for each professional visit paid by them ; they are moreover often unacquainted with the language of the province to which they are posted, which detracts much from their usefulness. To these causes it is chiefly owing that English doctors and Government dispensaries are not more popular in this country. Dr. Mukand Lal, of Agra, is indeed an exception. In him are combined all the good qualifications which a doctor ought to possess, and he willingly and cheerfully pays visits to sick persons who are in poor circumstances at their own houses, without claiming the usual fee. He is a fit model for his brother doctors to imitate.

The *Oudh Akhbár* of the same date points out the desirability of making the resolution passed by the Government of Mysore, and published in a recent number of the *Mysore Akhbár*, prohibiting all persons affected with infectious or contagious diseases, such as leprosy, &c., from sitting in bázárs or other public places, or selling anything, general throughout India.

The same paper notices the recent Assam murder cases which came up to Calcutta for trial, and in all of which Europeans were the alleged murderers, and the prejudiced and partial remarks made by some English newspapers, such as the *Pioneer*, in which an attempt was made to conceal the guilt of the accused by pronouncing the charges brought against them as fabrications by the police. The editor regrets that English newspaper writers should be so blinded by national prejudices as to think the murder of a poor native to be a matter of no consequence, and a few days' incarceration of the European charged with the crime as a serious wrong. He also thinks it most improbable that the native police would fabricate such a serious charge against a European.

In conclusion, the writer remarks that Government has already been stigmatized for its unjust procedure in the case of Mr. Hall, and that it is proper for it to conduct investigations into the case in question impartially.

A correspondent of the same paper, writing from Gurdáspur (Panjáb), mentions the following particulars connected with that city :—

(a.) The lanes of the city are in a disgraceful state, and become almost impassable in the rainy season.

(b.) The manners and habits of the people are rustic. Both men and women go out long distances from the city for the purposes of nature.

(c.) Bad and unwholesome articles of food are sold in the markets.

(d.) One Nihál Singh recently built a house, so as to make the lane in which it is situated very narrow. As this is against the rules, the authorities should interfere.

(e.) At the northern side of the city there is a large tank in which the people bathe and also wash their clothes. This practice is injurious, and should be prohibited.

(f.) The arrangements connected with the dispensary are excellent, and Dr. Bihári Lal, Civil Assistant Surgeon, is a popular man.

(g.) The Post Office is in a very narrow room.

(h.) The Muhammadan burial ground, situated half a mile from the city, has no compound, in consequence of which nuisances are committed round and about the graves. A kucha wall should be erected round the cemetery, and a chaprási kept for its protection.

(i.) The head-quarters of the district might with advantage be transferred from the town of Gurdáspur to Pathámkot, or some other populous town.

The same paper publishes the proceedings of the meeting of the *Anjuman* recently established at Pesháwar, held on the 27th September. At this meeting the proposals of the society, suggesting certain amendments in the Civil Procedure Code, were read out.

A correspondent of the *Hindú Prakásh* of the same date says that bad characters go to the bathing place for females outside Mochi Darwáza in the morning and molest the women, and sometimes take away their clothes. Formerly, when a constable was posted at the spot, these abuses did not exist. The Municipal Committee should see to this, and make arrangements similar to those adopted at Lohari Darwáza bathing ghát.

The *Táj-ul-Akhabár* of the same date notices an important religious case which is now before the authorities of Lucknow. The particulars are these :—The Hindús wish that they may blow the *sankh* when they worship their deities and recite the scriptures, as they used to do from time immemorial. The Musalmáns object to this. It is hoped the authorities will not stop an ancient religious ceremony.

Another religious case is also worthy of notice. In the Fyzabad museum there are two idols, which are regarded as objects of worship among a particular sect of the Hindús, who accordingly pray that they may be made over to them, as they think it an insult to their religion that the idols should be kept in a public museum. It is hoped Government will not hurt the feelings of its subjects in a religious affair of this kind.

A correspondent of the *Agra Akhbár* of the same date, writing from Mirzapur, notices the case of Lala Parmeshri Dayal, Mukhtár, Family Domains of the Maharája of Benares, *versus* Mr. Sibold, manager of the lac manufactory in that city, which recently came up before Mr. Duthoit, the Officiating Magistrate. The particulars are briefly these :— At 4 P.M. on the 25th September, the Mukhtár was going home from the kutcherry in an *ikka*. He had scarcely reached Rámbágh, when Mr. Sibold, who was coming from the Bank of Bengal in a buggy, called aloud, bidding the driver to stop the *ikka*. The poor man obeyed, when Mr. Sibold, coming to the spot, dragged the Mukhtár from the *ikka*, beat him severely, and went away. On the case being brought up before the Court, the Officiating Magistrate simply sentenced the defendant to pay a fine of Rs. 150, and to furnish a recognizance for Rs. 1,000 for six months, although, considering the circumstances of the case, and the fact of the defendant having been fined for a similar offence on two former occasions, it was the general belief that he would be sentenced to imprisonment for a year or so. This decision is set forth by the natives of the place as a convincing proof of the partiality shown by the authorities towards men of their own nation.

The *Núr-ul-Anwár* of the same date points out the need of repairing the road from Etáwah to Mainpuri, which has been much cut up by the late heavy rains, so much so that

traffic between those cities has been interrupted, to the great inconvenience of travellers.

The *Meerut Gazette* of the same date wonders that while some of the Deputy Collectors of the North-Western Provinces are very frequently transferred, others remain posted at the same place for several years. The editor thinks this policy of the North-Western Government extremely objectionable.

The *Kavi Vachan Sudha* of the 12th October, under the heading "Allahabad," says that the Magistrate ordered a fakír living at the side of the sacred river in that city to receive thirty stripes because he was sitting naked, which in all probability must be owing to his belonging to the order of Hindú mendicants called *Nágás*.

A Partábgarh correspondent of the *Táj-ul Akhbár* of the 13th October notices the case of prisoner Súraj Bali, a native of the Sultánpur district, who had been transferred to the Partábgarh jail, and who, after having completed his term of imprisonment (7 years) and obtained his release on the 7th August last, was arrested on the charge of lurking house-trespass seven days after his release, and sentenced to 14 years' rigorous imprisonment under Sections 454-5 of the Indian Penal Code. The writer remarks that, if the circular of the Judicial Commissioner of Oudh, directing that a prisoner on completing his term of imprisonment should be safely conducted to his native village, and there released in the presence of the lumberdar of the village, had been carried into effect, Súraj Bali would not have committed an offence of the kind a second time.

The Judicial Commissioner is asked to see to this, and issue the necessary orders.

A local correspondent of the *Matla-i-Núr* of the same date wonders that, contrary to the provisions of the Bye-laws of

the Municipal Committee of Cawnpore, which say nothing as to *ikkas* and *bahls* not being allowed to travel on the street leading from Permit Ghát to the church, police constables prevent those conveyances from passing on the street between 5 P. M. and 9 P. M., to the great inconvenience of the people.

A correspondent of the *Oudh Akhbár* of the 16th October, writing from Hoshangabad, says that the servants of the post-office there are in the habit of opening the covers of the *Oudh Akhbár* addressed to him, and not only reading it themselves, but circulating it among their friends, on which account the paper reaches him very late. The writer actually saw the paper of the 2nd October, bearing his address, and which was delivered to him open on the evening of the 4th idem, in the hospital room on the morning of that day.

The editor of the *Oudh Akhbár* remarks that the above is a general complaint, and has too often been noticed in Vernacular newspapers, and he hopes that the Postal authorities will not fail to adopt effective measures for removing it.

POLITICAL (FOREIGN.)

The *Mayo Memorial Gazette* of the 1st October learns from a correspondent that Nádir Shah, Superintendent of Police, Rámpur (Rohilkhand), practises great oppression on the subjects of that State. Recently he had a garden laid out near his house, when he caused all the graves situated in the ground taken up for that purpose to be destroyed.

The writer also states that the Nawáb intends building a splendid mosque at a cost of nine lakhs of rupees, and has invited skilful architects to prepare a plan thereof.

According to the local paper (the *Dabdaba-i-Sikandari*), the foundation stone of the mosque has already been laid.

The *Mámoár Gazette* of the 5th October remarks on the desirability of encouraging the people of that territory by offering rewards, and by other means, to attend to the planting

of trees, a plan which will be useful in removing the scarcity of rain and in other ways.

A correspondent of the *Oudh Akhbár* of the 9th October, writing from Bíkáner, says that great anarchy is now prevailing in that State. Rájá Lal Singh, the father of Maharája Dúngar Singh, has caused hundreds of villages of the jágírdárs to be usurped, and exercises arbitrary sway in the State. About 150 jágírdárs and Thákurs last year went in a body to the Governor-General's Agent to seek redress; but that officer referred them to the Political Agent, who then appointed a committee consisting of four Thákurs to consider their complaints. These Thákurs seconded all that Rájá Lal Singh and the Political Agent said, and the result was that the injured jágírdárs failed to obtain redress of their wrongs. They have again had recourse to the Governor-General's Agent at Ajmer to lay complaints against the State before him, and have stated that the Political Agent is in the interest of Rájá Lal Singh, and that his Bábú, Murlí Dhar, receives large sums of money from the Rájá as bribes, which are entered in the account books.

The Ajmer correspondent of the same paper says that some of the Honorary Magistrates of that city are quite illiterate, and are also rude in their manners. The writer particularly speaks of Chand Mal, who is said to have sentenced a man whom he knew to be innocent to fifteen days' imprisonment and a fine of Rs. 5, simply because he fancied it improper that a person should come up before him and escape unpunished.

The *Akhbár-i-Anjuman-i-Panjáb* of the same date has been informed that on the 24th September the Maharája of Jaipur on his birthday released 78 prisoners and ordered the release of 30 others on bail. The editor condemns the policy, which he pronounces to be productive of very bad consequences, and he thinks that all Native States where it is followed should forego it.

A correspondent of the *Panjábi Akhbár* of the same date, writing from Jodhpur, mentions the following particulars connected with that State :—

(a.) The Thákur of Rás has been imprisoned in the Salíngarh jail for having beaten two *dákinís* (i. e., witches whose evil eye causes children to pine and die, and who are said to consume their liver) so severely that one of them died, and has been called upon to pay two years' revenue of his *jágír* as a fine, as the only condition of his release. The Thákur's younger brother is resolved on taking up arms against the State, and with that view has collected some troops and fitted up his small fortress with guns.

(b.) Notwithstanding that in the time of the present Maharája the expenditure of all departments of the administration has been reduced, great extortions are practised on the people. For instance, the transit duty (*sáir*) on each and all articles has been considerably increased ; and, to make matters worse, the contract of the *sáir* has been given to Bhandári Bahádur Mal, who has recently obtained his release from imprisonment on promise of paying Rs. 35,000 as a fine, and who is well known for his dishonesty.

(c.) The Mahájans of Páli are dissatisfied with the new governor of that place, who is a relative of Faiz Ulla Khan, and are about to leave the town for the Sheoganj cantonment.

(d.) The Maharája devotes much of his time to wrestling exercises, and wastes Rs. 15,000 a month in that frivolous amusement. The courtiers have led the Maharája to believe that the Díwán is in alliance with the *jágírdárs*, and that his dismissal will certainly lead the latter to rise in rebellion against the State, and by this artifice have won over the Díwán, and have it all their own way. They appoint whomsoever they choose to high offices under the State.

(e.) The editor of the *Márwár Gazette*, who criticised the procedure of the Criminal Court, &c., in a recent issue of

that paper, has been warned by Faiz Ulla Khan not to publish any statements unfavourable to the State in future, on pain of liability to a fine.

COMMERCIAL.

(Railways.)

The *Lamá-i-Nár* of the 27th September (but received on the 12th October) invites attention to the following grievances at the Jaunpur railway station :—

(a.) The station is too narrow, and has no waiting-rooms for passengers in connection with it.

(b.) The train arrives at the station at midday, which is very inconvenient to passengers.

(c.) The station rooms are stocked with hides, &c., from which an offensive smell is emitted.

EDUCATIONAL.

The *Oudh Akhbár* of the 5th October welcomes the appointment of Saiad Abdulla to an Inspectorship of the Educational Department, Bengal, and hopes that, in consideration of his superior literary attainments, his high proficiency in Oriental learning, and the knowledge and experience acquired by him during his long residence in England, the Saiad will soon be appointed as Director of Public Instruction in some presidency. The writer adds that as the Director of Public Instruction, North-Western Provinces, is about to take furlough, Government would do well to appoint Saiad Abdulla as his *locum tenens*.

The *Najm-ul-Akhbár* of the 8th October condemns the suggestion made by a correspondent of the *Aligarh Institute Gazette*, and noticed in the *Selections*, viz., that Sub-Deputy Inspectors of the Department of Public Instruction, North-Western Provinces, were no longer of any use, in consequence of the inspection and supervision of halkabandi

schools, for which this class of subordinate agency was created, having come under the administrative control of the District Educational Committees. It is observed that the members of many of these committees scarcely find time even to answer the communications they receive from their subordinates, to say nothing of their being able to inspect and supervise halkabandi schools; and that, therefore, the abolition of Sub-Deputy Inspectorships is sure to have a very injurious effect on the Educational Department.

A correspondent of the *Akhbár-i-Anjuman-i-Panjáb* of the 9th October, writing from Gurdáspur, points out the need of enlarging the school-house there, which is said to be too small to contain the large number of pupils attending the school.

The writer adds that the members of the Local Educational Committee do not hold regular meetings, to which it is probably owing that their names have hitherto not appeared in the *Panjáb Government Gazette*.

The *Panjábí Akhbár* of the 10th October welcomes the proposal of the Director of Public Instruction, Panjáb, to appoint a Committee to test the merits of the poetical productions which may be brought up at each meeting of poets. On the basis of the Committee's report rewards will be given to deserving poets.

The editor, however, fears that these productions will share the same fate as the books which have lately been submitted to the Director, which, with the exception of the few written by the officials of the Educational Department, have been rejected as unworthy of rewards or patronage. The editor would suggest the appointment of a Board consisting of at least four members for reporting upon all such productions, and the desirability of seeing the critiques published on them in Vernacular newspapers, such as the *Panjábí Akhbár*, *Koh-i-Núr*, *Mayo Memorial Gazette*, *Akhbár-i-Sarrishta-i-Tálím*, *Oudh Akhlár*, &c.

A correspondent of the same paper mentions the establishment of a Muhammadan school in the well known mosque in Muhalla Chhatta Tala, in the city of Benares, under the auspices of Maulvi Kutb-ud-din, a pleader of the Civil Court there. The school will be supported by subscriptions to be raised from the Muhammadan gentry of the city.

The writer adds that a Begam living in the aforesaid muhalla intends to build a mosque, in which a school will also be held, and that she has set apart a lakh of rupees for the purpose.

MISCELLANEOUS.

The *Urdú Akhbár* of the 8th October praises Mirza Agha Ali Khan, who was the Názim of Sultánpur under the native rule in Oudh, for having purchased a *wasíka* for fifty lakhs of rupees, the proceeds from which (Rs. 600 a month) will be spent in building mausoleums and other religious and charitable houses, and in the support of the poor. The Mirza also intends to purchase a few zemindari villages, and devote the proceeds to religious and charitable purposes; and it was through his exertions that a *táhwíl* was established in 1867-68, the income of which is devoted to the maintenance of persons whom the extinction of the native rule in Oudh has thrown out of employ.

The *Roznámcha* of the 9th October notices the establishment of a Muhammadan religious society at Lucknow under the name of *Anjuman-i-Islám*. The object of the society is to counteract the efforts of the Christian missionaries of that city who are attempting to induce ignorant Musalmáns to forsake their religion and embrace Christianity. With this view it has been proposed that certain Musalmáns should preach in public places, just as the missionaries do.

The following Vernacular newspapers have been examined in this report:—

No.	NAMES OF NEWSPAPERS.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	<i>Lam-i-Núr,</i>	Urdú,	Jaunpur,	Weekly,	1874. Sept. 20th	1874. Oct. 12th
2	<i>Ditto,</i>	Ditto,	Ditto,	Ditto,	" 27th	12th
3	<i>Musfi-i-Am,</i>	Ditto,	Agra,	Bi-monthly,	Oct. 1st	12th
4	<i>Roznámcha,</i>	Ditto,	Lucknow,	Daily,	" 2nd	13th
5	<i>Ditto,</i>	Ditto,	Ditto,	Ditto,	" 3rd	13th
6	<i>Lauh-i-Mahfúz,</i>	Ditto,	Moradabad,	Weekly,	" 3rd	14th
7	<i>Muir Gazette,</i>	Ditto,	Meerut,	Ditto,	" 4th	12th
8	<i>Roznámcha,</i>	Ditto,	Lucknow,	Daily,	" 5th	13th
9	<i>Márwár Gazette,</i>	Urdú and Hindí,	Lucknow,	Weekly,	" 5th	13th
10	<i>Vidyá Vilás,</i>	Urdú,	Jodhpur,	Ditto,	" 5th	15th
11	<i>Roznámcha,</i>	Ditto,	Jammú,	Daily,	" 6th	13th
12	<i>Málwa Akhbár,</i>	Maráthi,	Lucknow,	Weekly,	" 7th	12th
13	<i>Asahh-ul-Akhbár,</i>	Urdú,	Indaur,	Ditto,	" 7th	17th
14	<i>Roznámcha,</i>	Ditto,	Lucknow,	Daily,	" 7th	17th
15	<i>Maqsúd-ul-Akhbár,</i>	Ditto,	Ditto,	Weekly,	1st week	13th
16	<i>Urdú Akhbár,</i>	Ditto,	Gurgáon,	Ditto,	8th	12th
17	<i>Akhbár-i-'Alam,</i>	Ditto,	Dehli,	Ditto,	" 8th	12th
18	<i>Najm-ul-Akhbár,</i>	Ditto,	Meerut,	Ditto,	" 8th	13th
19	<i>Khair Khwáh-i-Panjáb,</i>	Ditto,	Ditto,	Ditto,	" 8th	13th
20	<i>Rifáh-i-'Am,</i>	Ditto,	Gujránwála,	Ditto,	" 8th	13th
21	<i>Jalwa-i-Túr,</i>	Ditto,	Sialkot,	Ditto,	" 8th	14th
22	<i>Roznámcha,</i>	Ditto,	Meerut,	Ditto,	" 8th	17th
23	<i>Táj-ul-Akhbár,</i>	Ditto,	Lucknow,	Daily,	" 9th	12th
24	<i>Aligarh Institute Gazette,</i>	Urdú and English,	Ditto,	Tri-weekly,	" 9th	12th
25	<i>Hindú Prakash,</i>	Urdú,	Aligarh,	Weekly,	" 9th	12th
			Amritsar,	Ditto,	" "	15th

No.	NAMES OF NEWSPAPERS.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
26	Supplement to ditto, ...	Hindí,	Amritsar,	Weekly,	1874. 9th	1874. 15th
27	Rajpootana Social Science Congress Gazette,	Urdú,	Jaipur,	Ditto,	Octr. 9th	Octr. 15th
28	Akhbár-i-Anjuman-i-Panjáb,	Ditto,	Lahore,	Ditto,	9th	15th
29	Roznámcha, ...	Ditto,	Lucknow,	Daily,	9th	17th
30	Urdú Dehli Gazette,	Ditto,	Agra,	Weekly,	10th	12th
31	Núr-ul-Anwár,	Ditto,	Cawnpore,	Ditto,	10th	12th
32	Nur-ul-Afáq,	Ditto,	Ditto,	Bi-monthly,	10th	12th
33	Rohilkhand Akhbár,	Ditto,	Moradabad,	Bi-weekly,	10th	12th
34	Meerut Gazette,	Ditto,	Meerut,	Weekly,	10th	12th
35	Koh-i-Núr,	Ditto,	Lahore,	Ditto,	10th	12th
36	Paid-ul-Akhbár,	Ditto,	Dehli,	Tri-monthly,	10th	14th
37	Mayo Memorial Gazette,	Ditto,	Ditto,	Ditto,	10th	14th
38	Akhbár-i-Anjuman-i-Hind,	Ditto,	Lucknow,	Weekly,	10th	14th
39	Panjábí Akhbár,	Ditto,	Lahore,	Ditto,	10th	15th
40	Agra Akhbár,	Ditto,	Agra,	Tri-monthly,	10th	15th
41	Roznámcha,	Ditto,	Lucknow,	Daily,	10th	17th
42	Táj-ul-Akhbár,	Ditto,	Ditto,	Tri-weekly,	11th	14th
43	Gwalior Gazette,	Urdú and Hindí,	Gwalior,	Weekly,	11th	15th
44	Akmal-ul-Akhbár,	Urdú,	Dehli,	Ditto,	11th	16th
45	Kavi Vachan Sudhá,	Anglo-Hindí,	Benares,	Ditto,	12th	15th
46	Anjuman Akhbár,	Urdú,	Sháhjahánpur,	Ditto,	12th	15th
47	Dabdaba-i-Sikandari,	Ditto,	Rámpur,	Ditto,	12th	15th
48	Vritt Dhárá,	Maráthi,	Dhár,	Ditto,	12th	15th
49	Kárnámah, ...	Urdú,	Lucknow,	Ditto,	12th	15th
50	Patiála Akhbár,	Ditto,	Patiála,	Ditto,	12th	16th
51	Sadiq-ul-Akhbár,	Ditto,	Bháwalpur,	Ditto,	12th	17th
52	Oudh Akhbár,	Ditto,	Lucknow,	Bi-weekly,	13th	14th
53	Matla-i-Núr,	Ditto,	Cawnpore,	Weekly,	13th	16th

54	Shola-i-Tūr,	...	Ditto,	...	Ditto,	...	13th	"	16th
55	Lawrence Gazette,	...	Ditto,	...	Meerut,	...	13th	"	16th
56	Tāj-ul-Akhbār,	...	Ditto,	...	Lucknow,	...	13th	"	17th
57	Rohilkhand Akhbār,	...	Ditto,	...	Moradabad,	...	14th	"	16th
58	Muhibb-i-Hind,	...	Ditto,	...	Meerut,	...	Octr. 2nd week	"	16th
59	Nūr-ul-Absār,	...	Ditto,	...	Allahabad,	...	15th	"	16th
60	Nūr Afshān,	...	Ditto,	...	Ludhiāna,	...	15th	"	17th
61	Benares Akhbār,	...	Hindī,	...	Benares,	...	15th	"	17th
62	Oudh Akhbār,	...	Urdu,	...	Lucknow,	...	16th	"	17th

ALLAHABAD :
The 27th October, 1874. }

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